

The Columbian Star.

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The Columbian Star.

COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

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W. KNOWLES, the editor: Letters on

religion, to J. S. MERRAN, the publisher,

of the work sacred to the cause of

religion.

Communications.

For the Columbian Star.

REMARKS ON THE HISTORY OF THE WALDENSES AND ALBIGENSES.

[Compiled chiefly from Jones' History.]

No. II.

THE year 1140, Everinus, of Stain-

Germany, addressed a letter to the

cardinal St. Bernard, concerning the

heresies of the Waldenses; complain-

ing that they said the church of God was

polluted, because they alone fol-

lowed the pattern of Christ, "that they do not

the baptism of infants, nor place confi-

dence in the intercession of saints, nor ad-

minister purgatory fire after death, &c."

Waldenses appear in ecclesiastical history,

as a people obnoxious to the church of

Rome. At the close of this century, a great

reformation was begun at Lyons, under

the preaching and labours of Peter Wal-

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soon became incorporated with the "Chris-

tians of the valleys," and lost their appella-

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of Waldenses.

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may here be uninteresting. He was an

opulent merchant of the city of Lyons,

where the Gospel was preached with great

success in the second century. But all traces

of pure religion had disappeared, and Ly-

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doctrine of transubstantiation, which was re-

quired by the court of Rome to be acknowl-

ed by all men. Men fell down before the

consecrated wafer, and worshipped it as God;

an abomination, the absurdity and impiety

of which forcibly struck the mind of Wal-

do, who opposed it in a most courageous

manner. But although his common sense

as well as conscience revolted against this

novel piece of superstition, he seems not to

have had much sense of religion upon his

mind. An extraordinary occurrence in Pro-

vidence, the sudden death of a friend, was

the means of awakening his mind to a con-

sideration of the "one thing needful." His

attention was led to the Scriptures, the only

edition of which, then in Europe, was the

Latin Vulgate. In this language, very few,

of course, were able to read. Waldo, hav-

ing gained peace and joy to his own mind,

was desirous of communicating to others a

participation of that happiness which he

himself enjoyed. One of the first objects

of his pursuit, having abandoned his former

calling, was to supply the poor, who resorted

to him for alms, with the word of life. He translated the Bible into French, and

Among various other appellations bestowed on this class of Christians, was that of Albigenes. This became their common name in France, from the great number that inhabited the city of Alby, and the district of Albigeois, between the Garonne, and the Rhone; but that name was not general and confirmed till after the council of Alby, in the year 1254, which condemned them as heretics. Some writers have endeavoured to prove that the Waldenses and Albigenes were quite different classes of Christians, and had different principles and opinions; but there seems to be no solid ground for maintaining such a distinction. When the Popes issued their fulminations against the Albigenes, they expressly condemn them as Waldenses; their legates made war against them as professing the faith of the Waldenses; the monks of the Inquisition formed their processes against them as being Waldenses; the people persecuted them as being such; and they uniformly adopted the title when given them, and even thought themselves honoured by it.

From the death of Claude, Bishop of Turin, to the times of Peter Waldo, of Lyons, a considerable period intervened, during which the history of the disciples of the former is involved in much obscurity. It was not till the twelfth century, that the Vaudois or Waldenses appear in ecclesiastical history, as a people obnoxious to the church of Rome. At the close of this century, a great reformation was begun at Lyons, under the preaching and labours of Peter Waldo. His disciples, which were very numerous, soon became incorporated with the "Christians of the valleys," and lost their appellation of Leonists, in the more general term of Waldenses.

But a short history of this great man may here be uninteresting. He was an opulent merchant of the city of Lyons, where the Gospel was preached with great success in the second century. But all traces of pure religion had disappeared, and Lyons, in the times of Waldo, was sunk into a state of the grossest darkness and superstition. A most pernicious practice of idolatry was connected with the reception of the doctrine of transubstantiation, which was required by the court of Rome to be acknowledged by all men. Men fell down before the consecrated wafer, and worshipped it as God; an abomination, the absurdity and impiety of which forcibly struck the mind of Waldo, who opposed it in a most courageous manner. But although his common sense as well as conscience revolted against this novel piece of superstition, he seems not to have had much sense of religion upon his mind. An extraordinary occurrence in Providence, the sudden death of a friend, was the means of awakening his mind to a consideration of the "one thing needful." His attention was led to the Scriptures, the only edition of which, then in Europe, was the Latin Vulgate. In this language, very few, of course, were able to read. Waldo, having gained peace and joy to his own mind, was desirous of communicating to others a participation of that happiness which he himself enjoyed. One of the first objects of his pursuit, having abandoned his former calling, was to supply the poor, who resorted to him for alms, with the word of life. He translated the Bible into French, and taught its doctrines with zeal and boldness. This was the first translation of the Bible into a modern tongue.

While Waldo taught the truth in its simplicity, and enforced its practical influence on the heart and life, he raised his voice loudly against the errors of the national church, condemning the arrogance of the Pope, and the reigning vices of the clergy. The consequences of all this may be supposed by a reflecting mind. The Archbishop of Lyons became indignant, and forbade the new reformer to teach any more on pain of excommunication. By mere threats, however, Waldo was not to be intimidated. He gathered a church and continued teaching. Pope Alexander III. no sooner heard of such heretical proceedings, than he anathematized Waldo and his adherents, and commanded the Archbishop to proceed against them with the utmost rigour. The reformer and his flock were now compelled to quit Lyons and a dispersion took place. He himself retired into Dauphiny, where he preached the Gospel with considerable success. Persecuted from place to place, he afterward retired to Picardy, thence to Germany, carrying with him the glad tidings of salvation. According to Thuanus, he at length settled in Bohemia, where he finished his course in the year 1179, after a ministry of nearly 20 years. He was evidently a man of very singular endowments, and qualified by God, for eminent usefulness in his kingdom. Most of his people fled for an asylum into the valleys of Piedmont, taking with them the new translation of the Bible.

The persecution of Waldo and his followers, with their flight from Lyons, is an epoch in the annals of the Christian church, not much less remarkable, than that of the dispersion of the church at Jerusalem, on the occasion of the death of Stephen. Wherever they went, they sowed the seeds of reformation. The countenance and blessing of Heaven accompanied them. The word of God grew and multiplied, not only in the places where Waldo himself had planted it, but in more distant regions. In Alsace and along the Rhine, the doctrines of Waldo spread extensively. Persecutions ensued—35 citizens of Mentz were burned in one fire at the city of Bingen, and 18 at Mentz itself. The bishops of Mentz and Strasburg breathed nothing but vengeance and slaughter against them; and at the latter city, where Waldo himself narrowly escaped apprehension, 80 persons were committed to the flames. In the treatment and

in the behaviour of the Waldenses, were renewed the scenes of martyrdom of the second century. Multitudes died praising God and in the confident hope of a blessed resurrection. Persecutions, however, contributed to the advancement of the reformation. In Bulgaria, Croatia, Dalmatia, and Hungary, churches were planted, which flourished throughout the thirteenth century. These churches are said to have been raised chiefly by the labours of one Bartholomew, a native of Circassone, a city not far distant from Toulouse, in the south of France, and which may not be improperly termed the metropolis of the Albigenes. In Bohemia, and in the country of Passau, it has been computed that there were not less than 80,000 of this class of Christians in the year 1315. Soon we shall find that in vast numbers they were spread throughout almost every country in Europe.

It can excite no surprise that their increasing numbers should rouse the court of Rome, to adopt the most vigorous measures for suppressing them. The Inquisition had not been established; but council after council had been convened in France; and about 20 years after Waldo was driven from Lyons, a persecuting edict was issued from Rome, excommunicating "the poor of Lyons" and all others, who like them, rejected the degrading superstitions of popery, and condemning them "to lie under a perpetual anathema."

Ildefonsus, King of Arragon, also testified his zeal against the Waldenses, by an edict published in the year 1194, from the tenor of which we are authorized to infer, that the doctrine of Waldo had not only found its way into Spain, but that it had gained so many adherents as to create no little alarm, and call forth the determined interference of the government.

For the Columbian Star.
REMARKS ON I JOHN V. 7.

This text has been considered by many as having been interpolated, and therefore not to be received as canonical. It is said to be wanting in some ancient copies, and that it ought, therefore, to be rejected. It is worthy of remark that most of these copies where it is not found are of a date much later than the age of the Apostles, and that they have passed through hands which were deeply stained by the Arian heresy, a heresy strongly supported by the governments existing in the times in which those persons lived.

The doctrine supported by this text is clearly proved by other passages of the Scriptures. Yet as this seemed the most unequivocal and the most difficult to evade, it was necessary to remove it from the eye of common readers. That this reason operated to its being considered spurious is more probable than that it should have been foisted into the sacred canon, by the orthodox, who had no absolute necessity for it, in order to substantiate the doctrine which it contains.

The authenticity of this verse must clearly appear upon considering its connexion in the passage. The Apostle had said that none could overcome the world, except those who believed "that Jesus Christ is the Son of God." The character and conduct of Christ as Mediator, must become the object of faith; and for that end his divine mission, and the sufficiency of his atonement, must be fully attested, both directly from heaven, and by facts upon earth. In the 6th verse the Holy Ghost, who is truly God, yea truth itself, is introduced to give this attestation. But the Holy Ghost, the third person in the divine essence, had undertaken in the covenant of redemption to support the human nature of Christ, and to apply the atonement to the hearts of men. He therefore bore explicit testimony to the divine mission of Christ at his inauguration into his public ministry, by descending upon him like a dove, and thereby qualifying the human nature for the work he was to perform. Luke iv. 18—20. Acts x. 38. In the 7th verse the apostle shows the *practicability* of such testimony, founded on the mode of the divine existence. God though numerically *one eternal, spiritual, indivisible essence*; yet has such a mode of existence, peculiar to himself, as to admit the application of the *personal* pronouns, I, thou, he, to his divine nature. This distinction in the divine nature we mark by the word *person*—not indeed that we mean such a distinction as is to be understood when it is applied to any thing material or corporeal; but such a distinction as in a purely spiritual and indivisible being can lay the ground for distinct agency in the execution of the plan of the divine mind. Hence, in the economy of redemption, while the separate parts are performed, the different persons are distinguished by the appellations of Father, Word, and Holy Ghost, each bearing testimony sufficient for the confidence of men, to the fact, that the *Logos*, or second person, after having associated human nature to himself, became a suitable Mediator for the salvation of men. This testimony was given at Jordan, on the day of his baptism, both by the Father and the Holy Ghost, and by each of those persons separately on several other occasions, and Jesus Christ frequently asserted, that he came into the world to seek and to save that which was lost. But no such divine testimony could have been given, independently of such a mode of the divine existence as that stated in the 7th verse.

In the 8th verse, a second class of testimony is introduced, to prove the same point. "The spirit, the water, and the blood." The Holy Ghost, besides the divine testimony he was personally to give, had also engaged to give the history of re-

demption, and to make the application of the atonement to the human heart.

By inspiring the writers of the sacred Scriptures, he gave to the matters of fact all the evidence of which truth is capable, and by regenerating the heart he gives clear intuitive evidence that "Jesus is the Son of God." The ordinances of baptism and the Lord's Supper were appointed by Jesus Christ to commence with the new dispensation of the Gospel, and to remain incontrovertible evidences of his divine mission, like monumental pillars among men to perpetuate any remarkable transaction—and the appointment and continuance of those ordinances are so interwoven and connected with the history and leading facts of the Jewish people and of the Roman empire, that to invalidate their testimony, the history of that age must be blotted from the memory of man.

By the true church these ordinances have been recognised, even to the present day—notwithstanding for 1260 years they have prophesied in sackcloth under the influence of spiritual Babylon; yet they still remain emblematic of the resurrection of the Son of God and of the great atonement which was made on the cross—his broken body and flowing blood. And so they must remain till the time, when the Redeemer shall place all his believing people in glory.

Though this class of testimony was fully competent, and as much as ought to be expected among men; yet on this all important point, the direct testimony of God, founded on the particular mode of his existence, is superadded—and then the 9th verse concludes on both parts of the testimony. Now to any unprejudiced mind it must be evident, that if the 7th verse is interpolated, the 6th and 9th must also be spurious; and that the apostle designed to prove the mission of Christ by only one class of testimony. But if he designed to introduce special divine testimony as seems clear from the 6th verse, then the connecting particle, *and*, rendered *for*, is used with propriety to show the possibility of such testimony, founded on the particular mode of the divine existence. The subsequent verses of the same chapter seem to favour the same conclusion.

In the 10th verse he says, "he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son." This evidently refers to the testimony direct from Heaven, and involving the mode of the divine existence.—11th. "This is the record, that God hath given to us eternal life, and this life is in his Son." Again, "we are in him that is true," that is, the true God, "even in his Son Jesus Christ," who is "the true God and eternal life." The Word, who was God, and in the bosom of the Father, hath revealed the divine nature, and in being made flesh hath laid the ground for eternal life to all who believe. Of the fact that Jesus is divine, and a suitable mediator, every true believer is made certain, by the regenerating influence of the Holy Ghost, and immediately he worships Christ as God, without reproaching himself with idolatry.

This 7th verse, therefore, seems to be so wound into the very nature of the apostle's argument, that its removal must necessarily destroy a considerable share of its force, and not only carry with it the 6th and 9th verses, but very much weaken the sense of several other verses of the chapter. Perhaps it was this view of the consequence, which has so much stimulated the Arian, Socinian, and Unitarian writers to have it removed.

BIBLIUS.

Louisville (Ken.) October 1.

For the Columbian Star.

MR. EDITOR,

I observe in the Star, of the 9th instant, that a writer, under the signature of *Gaius*, has entered his protest against the decision of the Portsmouth Association, on the propriety of regarding as invalid the baptism of persons not baptized by regular Baptist ministers. I confess, Sir, that I highly approve of that decision, and for the life of me, I cannot feel the force of any thing that *Gaius* has said to the contrary. His reference to Dr. Campbell seems to me wholly irrelevant, and as to his conjecture that the Gospel is entirely silent on the subject, I cannot conceive on what it is founded; would our Lord direct a work to be done, and not designate the characters who should do it? His reference, also, to the 19th of Acts is no less strange. I never heard that case quoted for re-baptism by a Baptist. For my own part, I never did believe that the disciples there mentioned were re-baptized; but let me ask, does it thence follow that *Gaius* has found or ascertained, that the Scripture is silent on the subject? I think not. As to the credit due Dr. Mosheim, I have nothing to say more, than that he is welcome for me to all his merits; but does not *Gaius* know that both the *Doctor* and perhaps all the church historians which he has consulted, alike disapprove of the baptism of any one who had been previously baptized (as it is called) in infancy. His appeal, therefore, to church history, proves nothing to my mind. I must demur to the venture of *Gaius*, that "common sense and Christian liberality" discountenance the decision objected to by him. According to my view of this case the fact is otherwise. I understand baptism to be a positive institution of Christ about which we can know nothing but from the law itself. Now that this should be rightly administered, the administrator must be legally qualified, else this act will be illegal, and consequently invalid. If I were to take upon myself to discharge the duties of a

public functionary, without a previous qualification according to law, my acts would be null and void. So in the present case. Now, if it be admitted that the first administrators of the ordinance of baptism were authorized baptized ministers, which I presume *Gaius* will not deny, then unless he can find an authority granted to others, (which I think he will not be able to do) to administer baptism, I see not how he can arrive at the conclusions which he has stated, on this subject. The whole of his argument as to the accountability of the candidate for the *sin* of the administrator, appears to me entirely inconclusive, as does his commiseration for that portion of the Baptists, who were baptized by the *over* the esteemed Roger Williams. I am willing to make due allowance for an extreme case, which may form an exception to a general rule; but I cannot consent that such a case shall be regarded as a sufficient precedent, to establish a general practice on: It is either accordant with the word of God, that baptism is only rightly and legally administered when done by a Baptist minister, or it is not. Now, if it is not, by whom is it rightly and legally administered; and, for what qualifications shall we look in the administrator. For one, I confess myself at a loss for a standard, and shall be obliged to *Gaius* to furnish me with a satisfactory one.

MARCUS.

Religious.

From the New-York Observer.

BETHEL CHURCH IN NEW-ORLEANS.

A distinguished commander of the American navy on a southern station, once remarked to the writer of this article, that were he to select a crew, on which to stake the reputation of our flag in contest with an enemy, he would go to Boston for his men. The reason he gave was, there is stronger moral feeling among the seamen of New England than any where else. Such a moral feeling he well knew to be a prop to courage not easily shaken. In the hour of peril he would know his men. A little while since, seamen were forgotten. No efforts were made to teach, to restrain, to elevate and to purify them. When once they had "gone to sea" they were considered as much beyond our moral influence as though they had gone down in the sunk wreck, over which the ocean pours its waves in fathomless silence.

But the eye of benevolence, which is watching over the destinies of our world, has seen them.—The voice of humanity has been raised in their behalf in the land of their forefathers; it has been heard in America and not heard in vain. At Boston, New-York, Philadelphia, Baltimore, and Charleston, S. C. besides many of the smaller towns, places of worship, and permanent religious teachers have been provided for them. New Orleans, having more seamen for six months of the year than any other city of the United States, New-York excepted, is left destitute. New Orleans, into which have entered the present year about 1200 vessels, with no less than 7000 seamen, has no Bethel Church, no place for a mariner's meeting. There is a small society of benevolent ladies at New-Orleans, who will cheerfully support a mariner's preacher during the winter and spring months. Last winter a preacher was employed among the seamen, and whenever a vessel could be procured for a meeting, they gladly attended. A number of Captains from New-York, Boston, Portsmouth, and other places, cheerfully opened their vessels for meetings. But it is well known, as it was there found, that in the hurry and bustle of business, it is extremely inconvenient to have a religious meeting on shipboard. We are happy to state, that efforts are now making in Boston, and will soon be made in this city to do something to encourage benevolent individuals in New-Orleans, to erect a Mariner's church. It will also serve as a depository for Bibles, tracts, &c. It has been well asked by a benevolent gentleman, "what merchant would not prefer to have his captain, supercargo, and crew, at a chapel on the Sabbath, rather than at a gambling table?" The cost of the church proposed will probably amount to eight thousand dollars. The seamen to be benefited by it, we must recollect are our fathers, brothers, husbands and sons. Let us not forget our friends, when away from us, and perhaps, nay, certainly, exposing their lives for our benefit. The subscription is not to be called for nor paid unless a spot of land is first secured, and the house raised. Boston and New-York ought to contribute at least half of the sum required. As the plan meets the best feelings of a generous community, there can be no doubt but it will succeed. Will not heaven bless so benevolent an object?

Last Sabbath morning, the new building designated as a place of worship for mariners, at Philadelphia, was opened for divine service the first time. The venerable pastor of the congregation, Rev. Mr. Eastburn, performed appropriate services in the morning, assisted by the Rev. Mr. Patterson, and also in the afternoon, assisted by the Rev. Dr. Broadhead. The Philadelphia Gazette says, "as many as twelve hundred persons were present, and the greatest solemnity and propriety of conduct was maintained through the whole of the services. Perhaps a more general interest was never

DEAR BROTHER,

Yours, very sincerely,

EVAN JONES

Mr. King continued through the summer on Mount Lebanon; and Mr. Fisk returned to Beyrout. About the 1st of October they commenced a tour together of several weeks, and visited the convents in the district of Mount Lebanon, of which there are

considerable assistance. The first has contributed to the Parent Society \$165. Another has remitted \$177. A third at its first meeting collected \$73. The Report further stated, that upwards of 20 new applications, on behalf of at least 100 destitute villages, had been made at this meeting of the Parent Society. Several interesting speeches were made on this occasion.

FOREIGN.

taken by La Fayette during the siege, a Triumphant Arch, 24 feet high by 40 feet front, had been erected by order of the Committee. Near its top appeared in large

they commenced in the morning, and continued
upon a solid rock: at the distance of
24 feet they struck a large vein of
ful water, exceedingly cold, and a
little to the right, which directed

THE STAR
WASHINGTON
SATURDAY, OCTOBER

BIBLICAL CRITICISM
 Our correspondent "*Bibli*"

oured, by an ingenious ex-
ternal evidence, to sub-
vert the much disputed
his remarks possess consid-

add something to the
ny, by which the author
is supported. They are
and are independent

nothing, had we no other
the importance of the
sle's argument; because
the expression of Bishop
in no respect, judges be-
velation ought to contain.
is not, in any case, what
it to be, but what it is;

answered, by an examination of the sacred writer. His language really is not governed by the rules which a cold and sober criticism prescribes. We are satisfied as to the truth of the verse. It is unnecessary

ments in its favour. For readers, it is probable, that on the subject. The of little importance in

...the importance, in
...of the Trinity. Ab
...testimony is fur
...of the sacred writings.

the Christian Observer
a short article, on this
the following quotation
rian's works is introduced
contractions in which a
and, "Visit B...

... Dicit Dns, Ego et
... de Patre, et Filio, et
... est, Et Tres Unæ
... says, I and the Father
... of the Father, and the
... Spirit, it is unutterable

One." "Cyrian was a Presbyter who suffered martyrdom, in the year, A. D. 258. No man comes near the page

part of the disputed text
the verse formed at that
Scriptures.
may be added, that the

MONTHLY CONCERT
The Monthly Concert of
on Monday

Meeting-house. Service
early hour.

MANUSCRIPTS NOW EXTANT.

MONTHLY CONCERT.

The Monthly Concert of Prayer, will be held on Monday evening next, at Dr. LAURENCE'S meeting-house. Services to commence at eight o'clock.

seem to be able to furnish us with the material desired.

subscription, I have not hesitated to send him

ARTICLES.	Per	From	To
Bacon	lb.	74	8
Candles	"	10	12
Cheese	"	7	9
Coffee, best	"	10	20
" common	"	17	18
Corn meal	bush.	53	
Flour	barrel	5 25	
" White wheat	"	5 25	
Lard	lb.	9	10
Lime (Thomaston) retail	cask	1 75	
Molasses	gall.	28	
Oil, summer	"	50	
Salt	sack	3 00	
Sugar, best	cwt.	11 50	12
" common	"	9 00	
Whiskey, common	gall.	25	27

S. G. Having made arrangements to be provided with the best articles in his line of business, respectfully solicits a share of public patronage.

Orders from the country will be thankfully received, and punctually attended to, at low prices for cash.

Washington City, D. C.

Oct. 23 -

Oct. 23 -

